

Holy City: The LORD has Chosen Jerusalem for His Son

by Jeremy James



During the Counter-Reformation the Enemy realized that, if the Bible were to be successfully neutralized, the resulting vacuum would have to be filled by an alternative philosophy, something that the general public could readily absorb. So, while every effort was being made to regain control of the Bible, the Enemy was also compiling a body of literature which gave an alternative view of reality.

The political power that Satan formerly projected across the world from the city of Rome would shortly be projected instead via the city of London. This meant that this alternative philosophy – based on humanism, rationalism, psychology and science – would first need to gain a firm foothold in that city. This was achieved, in part, through the plays of Shakespeare.

Blasphemy in Shakespeare

The author we know as 'Shakespeare' was very likely a team of gifted writers assembled for that purpose. The plays were intended to address the main elements of the human condition, in a way that left the audience emotionally satisfied. However, they were designed to do so without any reference whatever to the LORD God of the Bible. Even the Bible itself would be completely ignored. By this cunning means the public was invited to consider the world and everything in it from a completely non-biblical perspective. It was not necessary at this stage to challenge the Bible or meet it on its own terms. For the scheme to work it was only necessary to ignore the Bible.

In the context of the times this was a revolution. Without seeming to raise a banner in rebellion, the plays were actually a carefully crafted rejection of God's Word. Through their broad range of subject matter and their unwavering emphasis on man as the measure of all things, they lulled the masses into reflecting seriously on the issues of life without any reference to the precepts and teachings of the Bible.

The name 'Shakespeare' was likely chosen for its blasphemous connotations. The Rosicrucian philosophy, being the main conduit of the occult in England at that time, held the 'Spear of Destiny' in high esteem. This was supposedly the spear which the Roman soldier used to pierce the side of Christ on Calvary. In spiritual terms it was Satan who wielded that spear and shook it fiercely and defiantly before the Lord in what he believed was his ultimate moment of victory. Through his Counter-Reformation, Satan was once again 'shaking the speare' and embarking on a scheme which he believed would lead in time to his total conquest of mankind.



Shylock and Ariel

The plays take care to avoid any suggestion of their secret purpose. However the writers indulged in wicked blasphemy on two occasions. The first is in *The Merchant of Venice*, where one of the most sinister and repellent characters in all of the plays is depicted as a Jew. The blasphemy lies in the choice of name for this character – **Shylock**. It may seem innocent enough but it is actually based on the Biblical word 'Shiloh', which means both 'Christ' and the city chosen initially by God as the center for national worship in ancient Israel. The latter in effect was an oblique reference to the city which God would ultimately choose for that purpose, namely Jerusalem. Thus in this one word 'Shakespeare' secretly mocks both Christ, the Anointed of the LORD, and the city chosen by God as the earthly center for true Biblical worship.

In the Babylonian religion, there was only one 'Anointed' person and that is the man whom the rebellious Angel of Light, Lucifer, will one day send in his name. By the same token, there is only one city from which this false messiah could possibly rule and that is Jerusalem, the very place God has chosen for His Son. Jerusalem, they intend, will be usurped by their secret confederacy and used instead as the worldwide center for the worship of Lucifer.

The other reference is in *The Tempest*, where an ambitious magician secures the services of a powerful demon to assist him in his schemes. This demon is made to seem morally neutral, even beneficent, and willing to help mankind. He (or she) is able to conjure up devastating storms, just like Satan, and sink ships – a reference to his success in wrecking the ship in which the apostle Paul was travelling. The name that 'Shakespeare' chose for this entity was **Ariel**.

This, too, is a Biblical name. It may be found in chapter 29 of Isaiah and means, yes, Jerusalem ("...**Ariel, the city where David dwelt!**"). The play is making a direct connection between the city chosen by God for His Son and a supernatural entity with powers akin to those of Satan. The blasphemy is less subtle in this instance, especially as Ariel is cast in heroic terms and 'triumphs' in the end.

Satan wants Jerusalem

Satan wants Jerusalem! The complex geopolitical movements in the world today would be far easier to understand if this ancient truth was more generally known. The many high-level manoeuvres, irrational treaties, and cynical wars would then be seen in their true light. Bit by bit the Enemy is working towards a situation where independent nation states no longer exist, where a world government exercises total control, through regulation and enforcement, over every part of the earth, and where Jerusalem is the official administrative capital of the world.



The 'Jerusalem' factor has convinced many that this program of world domination must be exclusively Jewish, but they are mistaken. Satan uses secret societies and oath-bound syndicates in every ethnic and religious group to accomplish his ends.

The Holy Spirit has revealed for our benefit the five great ambitions that the Enemy is pursuing. These are not moral abstractions that impinge in some undefined way on our spiritual lives, but goals every bit as real and terrifying as those pursued by a fanatical tyrant. In two electrifying verses the Word of God tells us exactly what they are:

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." (Isaiah 14:13-14)

The ambition that concerns us most in this paper is the middle one: **"I will sit also upon the mount of the congregation, in the sides of the north"**

The Sides of the North

Many read this verse and fail to see what it is actually saying. They don't recognize the term, "in the sides of the north." The same term may be found also in Psalm 48, a psalm which magnifies the glory of Zion or Jerusalem in God's eternal purpose:

"Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Psalm 48:1-2)

Satan wants Zion, Jerusalem, "the sides of the north," for himself! He wants to occupy and control forever the city of the great king!

While countless Christians down the ages have been content to construe his five ambitions in purely supernatural terms, they should be seen, rather, as a political manifesto, a declaration of war, not just on God, but on mankind itself and the entire earth. The war of Armageddon, which will take place within the greater metropolitan area of Jerusalem, will be nothing less than the culmination of this awful ambition.



Psalm 2

If Christians have missed the cataclysmic political implications of Isaiah 14, then they have also missed the remarkable scenario that unfolds in Psalm 2. In prophetic phrases of great descriptive power the Holy Spirit pronounces the crushing defeat that Christ the King will inflict on his adversaries in the End Time. The Psalm condenses the very essence of the book of Revelation, which is nothing less than the spectacular subjugation of all wickedness in the earth by the Lion of Judah:

[1] "Why do the heathen rage, and the people imagine a vain thing?"

The nations of the world have come together in great anger to destroy Israel. They are absolutely convinced that they have the military means to do this, but the Word of God dismisses their aspiration as a vain ambition.

[2] "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,"

The world government and its territorial rulers have been planning this final assault for some time. Through secret high-level consultations they have formulated a military strategy which will enable them to finally annihilate the Jews. If they can do this then Christ will not be able to return to earth. This would free them forever from the interfering will of God.



[3] "Let us break their bands asunder, and cast away their cords from us."

These earthly leaders despise the Word of God and perceive His holy will as an encumbrance which they are determined to cast off. As practitioners of the occult, the only supernatural power they recognize is that of Lucifer.

[4] "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

God will laugh at their petty attempt to circumvent His holy will. Indeed, He could have crushed them by fiat at any time since the fall of Adam, but has instead allowed them every opportunity to repent and submit themselves unconditionally to the mercy of God.

[5] "Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

When God finally stretches out His arm and puts an immediate end to their rebellion, He does so in great anger. They have scorned His prophets, they have ignored His Word, they have murdered His saints, and they have rejected His son.

[6] "Yet have I set my king upon my holy hill of Zion."

Ah, what a wonderful verse! Speaking in the prophetic present, the LORD is saying that He will set His Son, Christ Jesus, in the place He has chosen for him in eternity – the city of Jerusalem! The tense defines it as an already accomplished fact, something that cannot possibly fail to happen.

[7] "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

The day in question is the day Christ was resurrected in glory! In that moment the future of mankind was settled in eternity.

[8] "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

When Christ returns to earth as the Lion of Judah, he will save his people from their enemies. The massed armies of Armageddon will be utterly destroyed by the sword of his mouth. His heavenly Father will ensure that the entire world submits to his royal decree and adheres faithfully thereafter to principles of peace and justice emanating from his throne in Jerusalem.

[9] "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Anyone who resists will be summarily executed. Christ has come to punish the wicked. Since they alone will resist his righteous commands, they alone will be destroyed.

[10] "Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

[11] "Serve the LORD with fear, and rejoice with trembling."

[12] "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The LORD in His mercy is advising the kings and rulers of the earth to heed His warning. When His Son arrives on earth to execute His wrath, he will be unsparing in his judgment. Those who persist in thinking that His Son has returned as the Lamb, and not the Lion, will be greatly shocked to see how wrong they were.

When Satan boasts **"I will sit also upon the mount of the congregation, in the sides of the north"** he is claiming Jerusalem for himself. However, when the LORD says **"Yet have I set my king upon my holy hill of Zion"** He is rejecting that vainglorious boast. Zion belongs to His Son. And when he returns at his second coming, his people will accept him – **"Thy people shall be willing in the day of thy power"**:

**"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."
(Psalm 110:1-3)**



The Second Coming

The second coming of Christ will be a time of terrifying wrath upon the earth for all who oppose God! They will wail and cry in terror when they behold his arrival in the sky in power and glory:

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Revelation 7:1)

All those mighty armies which have gathered about Jerusalem – around Ariel! – to destroy her will be as chaff before a great wind. At the very point where the Enemy is certain he is about to achieve his goal, the complete annihilation of the Jewish people, something utterly unexpected happens. The Word of God compares his dismay to that of a starving man in a dream who was about to feast on a sumptuous meal, only to awaken and realize bitterly his distraught condition:

"Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion." (Isaiah 29:5-8)

Note also the words **"it shall be at an instant suddenly."** Elsewhere the LORD compares this astounding turn of events to the shattering of a clay jar. One moment it is perfectly intact and the next it is smashed to smithereens.

The LORD will **not** let Satan take Jerusalem for himself!

The Book of Lamentations

The book of Lamentations is central to our study. Perhaps no other book of the Bible conveys with such pathos and acuity the LORD's love of Jerusalem. We can read in its tragic verses the close association that exists in the mind of God between the city and His people. They are inseparable. As we noted in our study of the Tabernacle (#84), the Bible is the story of a three-way relationship between God, His people, and the land of Israel. It is impossible to ignore the role of the land in His covenant and its place in the ultimate redemption of mankind. This is why Satan craves control over Israel as a whole and over Jerusalem in particular. He will do all in his power to eject the Jews from the land and secure control over Zion, to denounce their tenancy and its legality, and to portray them as scheming pariahs whom the Arabs are morally entitled to destroy.



Among the 66 books of the Bible, only one deals exclusively with a place. Granted, the book of Nahum is a prophecy relating to the destruction of Nineveh, but it deals with an event which has not yet happened. The prophecy relates as much to the inhabitants of Nineveh as it does to Nineveh itself. However, in the book of Lamentations, the catastrophe has already struck and the place itself is almost devoid of inhabitants. It now lies solitary and empty:

"How doth the city sit solitary, that was full of people how is she become as a widow she that was great among the nations..." (verse 1)

The following desolate cries appear in the first of its five chapters, some of which are spoken by the city herself:

"She weepeth sore in the night... all her friends have dealt treacherously with her... The ways of Zion do mourn, because none come to the solemn feasts...she is in bitterness... Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old... all that honoured her despise her...she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself... see, O LORD, and consider; for I am become vile... Is it nothing to you, all ye that pass by? From above hath he sent fire into my bones... The Lord hath trodden under foot all my mighty men in the midst of me... For these things I weep; mine eye, mine eye runneth down with water... my children are desolate, because the enemy prevailed... Zion spreadeth forth her hands, and there is none to comfort her... hear, I pray you, all people, and behold my sorrow... Behold, O LORD; for I am in distress..."

It is impossible to read these words, and the many that follow in chapters 2-5, and not be struck by the fact that they are spoken by a city and for a city, and that they are laden with a pathos and passion that speaks of something that is truly unique in human experience. God loves this city!



The Pope will never get his hands on it, nor the Freemasons, nor the Muslims, nor the Arabs, nor the UN, nor any of the Enemy's many associates. Even the secular Jews, who reject Christ, will lose it. The Living God has set it aside in eternity for His Son, who will share it only with those who love him.

Psalms of Degrees

The Holy Spirit has included in the Word of God a series of Psalms which express the joy of the righteous as they approach Jerusalem, seemingly on foot, and are looking forward expectantly to the hour when they enter her gates. There are fifteen of these Psalms in all, known as the *Psalms of Degrees* (120-134). They are like an advent calendar, marking off the passing days before the pilgrim finally reaches his destination, crosses its precious threshold, and finds himself in the holy city, the very city chosen by God for His Son.

The following verses from the Psalms of Degrees are like a proclamation from the LORD, declaring forever His irrevocable commitment to Jerusalem, the city from which His Son will rule the earth:

"I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem...Pray for the peace of Jerusalem: they shall prosper that love thee...They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever...As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever..."

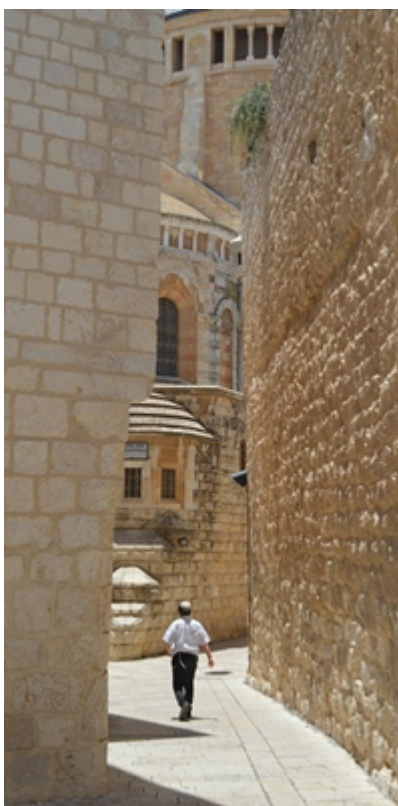
"The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life...Let them all be confounded and turned back that hate Zion. Let them be as the grass upon the housetops, which withereth afore it groweth up..."



"My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning...Arise, O LORD, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy..."

"For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it...There will I make the horn [or throne] of David to bud: I have ordained a lamp for mine anointed [Christ]...His enemies will I clothe with shame: but upon himself shall his crown flourish...Behold, how good and how pleasant it is for brethren to dwell together in unity! ...The LORD that made heaven and earth bless thee out of Zion."

Who can read these verses and not discern a will and purpose which no power on earth – or in the supernatural realm – could possibly resist? God in heaven has said He will do this thing, and He will do it.



The LORD Our Righteousness

This identification of Jerusalem with the holy name of the LORD is probably the strongest single sign of its pre-eminence over all other cities in Israel and across the world. The Word of God brought this to our attention as early as the book of Exodus:

**"...in all places where I record my name I will come unto thee, and I will bless thee."
(Exodus 20:24)**

Only a few such places were chosen. One of these was Shiloh, the very first place chosen by God for this purpose and thus, as we noted earlier, a type of Jerusalem:

**"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel."
(Jeremiah 7:12)**

The book of Judges explicitly locates the house of God in Shiloh:

**"And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh."
(Judges 18:31)**

As the verse from Jeremiah implies, the town of Shiloh suffered a terrible judgment from God when Israel slid yet again into the depths of wickedness. The severity of the punishment that befell Shiloh is made more explicit in a later chapter of Jeremiah:

"Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." (Jeremiah 26:6)

"Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?" (Jeremiah 26:9)

The prophet was warning the people that, unless they repented of their ways and began once more to live in obedience to the LORD, He would destroy the city of Jerusalem just as He destroyed Shiloh, leaving it "**desolate, without an inhabitant.**" We know this must have occurred shortly after the Philistines defeated the Israelites in a major battle around 1050 BC and took custody of the Ark since Shiloh is not mentioned at any later period in Israel's troubled history.

Christians generally think of the fall of Jerusalem in 586 BC, when it was overrun by the armies of Nebuchadnezzar, as a unique event. But as we can see, the fate of Shiloh was an exact parallel, albeit on a much smaller scale. The Israelites should have known that, in his warnings about the coming destruction of Jerusalem, Jeremiah was pointing to a significant historical precedent. They simply refused to believe that God would do such a thing to His beloved city.

As we noted earlier, the name Shiloh also refers to the Messiah himself. This is revealed in Genesis when Jacob makes a number of prophetic pronouncements about the future of Israel:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Genesis 49:10)

Significantly, the use of the same proper noun to denote both the house of God and the Messiah himself occurs yet again in Jeremiah. This time the identification is more striking since it embodies the holy name, YHWH:

**"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The LORD our righteousness."
(Jeremiah 23:5-6)**

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness." (Jeremiah 33:16)

In the first he (the Messiah) shall be called **The LORD our righteousness**. In the second she (Jerusalem) shall be called **The LORD our righteousness**. The Hebrew words in each case are *Yahweh Tsidkenu* – *the Lord is our righteousness*.

In these verses the Holy Spirit links the Messiah with his holy city, Jerusalem, by assigning the same name or epithet to each of them, not once but twice. Anyone who thinks the Messiah will choose another geographical location for his throne clearly has little respect for what the Word of God is plainly telling us.

The Throne of David

The city of Jerusalem is also identified with the throne of David.

"At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." (Jeremiah 3:17)

**"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."
(Psalm 89:35-36)**

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." (Isaiah 9:7)

Jerusalem shall be called the throne of the LORD (Jeremiah), the throne of David will endure forever (Psalm 89), and the Messiah will sit forever upon the throne of David (Isaiah). Therefore, Christ will reign forever in Jerusalem **"and of his kingdom there shall be no end."** (Luke 1:33)



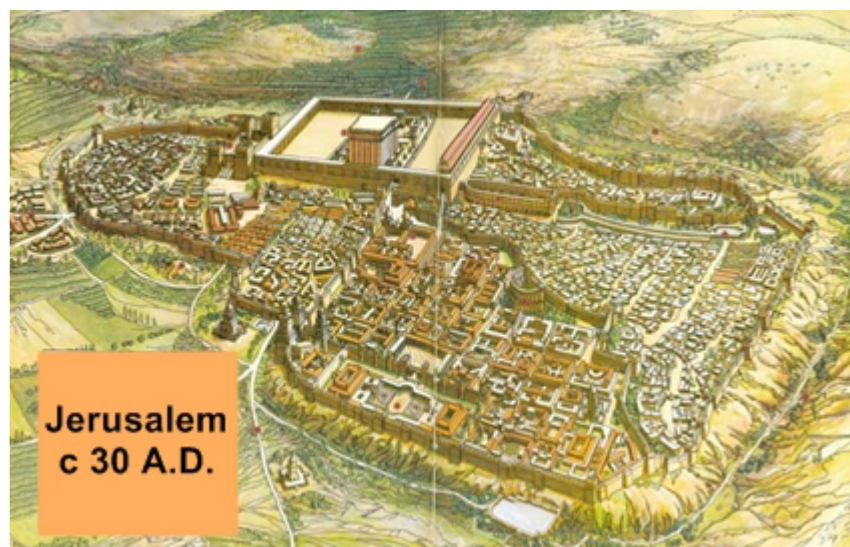
Fire from Heaven

Many Christians mistakenly believe that, since Zion was chosen by David as his home base, the subsequent construction of the Temple in that location was an accident of history. The Word of God gives a very different story. David did indeed choose Zion as his seat of government, but it became the city of God only after God Himself revealed that He had set it apart for that purpose. Until then it was but one of several important cities in Israel. Once the LORD had made known His decision, however, its irrevocable status in eternity was established.

He did this in a most remarkable way. After David sinned by numbering the people of Israel, the LORD told him via Gad, his seer, that he would be duly punished: **"...and there died of the people from Dan even to Beer-sheba seventy thousand men."** (2 Samuel 24:15) The plague was stayed only when David made an offering of oxen on the threshing floor of Ornan the Jebusite: **"Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite."** (1 Chronicles 21:18)

The LORD Himself revealed the remedy. He specified what should be done and where it should be done. Thus God Almighty chose the threshing floor of Ornan the Jebusite as the location of the Temple of worship for all Israel, thereby confirming that Jerusalem was His chosen city. Then in His mercy He went even further and gave a startling sign to David that this indeed was the place He had chosen. After David had prepared the altar and offered burnt offerings (the oxen) and peace offerings (wheat for the grain offering), he called upon the LORD:

**"[And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD;] and he answered him from heaven by fire upon the altar of burnt offering."
(1 Chronicles 21:26)**



The LORD had previously sent fire from heaven as a sign of consecration or divine approval on only three occasions –

- (a) when Moses prepared the first ever offering on the brazen altar in Sinai: **"And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces."** (Leviticus 9:24);
- (b) when Gideon prepared an offering in accordance with the instruction given by the Angel of the LORD (the pre-incarnate Christ): **"Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes."** (Judges 6:21)
- (c) and when Elijah humiliated the priests of Baal on mount Carmel: **"Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."** (1 Kings 18:38)

The fire that fell from heaven on the threshing floor of Ornan was a sign to David that God Himself had chosen this place, that Jerusalem was His chosen city, and that this was where His Temple would stand. As though to underscore His glorious edict in the sight of all Israel, just as He did in Sinai, the LORD once again sent fire from heaven when Solomon dedicated the Temple:

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house... And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever." (2 Chronicles 7:1-3)

The abysmal lack of familiarity with God's Word among Christians today is a source of very great concern. Few can pinpoint the key moments in history when God in His infinite mercy revealed to mankind His plans for Jerusalem, how He lovingly set it apart for His holy purpose, and how He intends to exalt His chosen city in the fullness of time – **"The zeal of the LORD of hosts will perform this."** (Isaiah 9:7)



"I Am Thy Shield..."

In His zeal He also intends to defend and protect His threshing floor!

When the Assyrian king, Sennacherib, sent a huge army to besiege and capture Jerusalem around 701 BC, the odds in his favor were overwhelming. His all-conquering army had swept across the middle east and taken one kingdom after another. Several of the large fenced cities in Judah had already fallen and Jerusalem was entirely at his mercy. He even sent an emissary to taunt the Jews and highlight their predicament. However, they refused to sue for terms. Then, through the prophet Isaiah, the LORD sent a message of His own to the Assyrian king:

"This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel." (2 Kings 19:21-22)



The Jews had placed their trust in the LORD. In response, He gave a scathing reply to Sennacherib: **"Against whom hast thou exalted thy voice...?"** That night the Angel of the LORD, the pre-incarnate Christ, struck the Assyrian army. The next morning 185,000 of their men lay dead. Not one arrow was fired against the city of God.

This is what happens when the inhabitants of Jerusalem place their trust in the LORD God of Israel!

On another occasion, around 850 BC, the combined armies of Ammon, Moab and Edom made ready to converge on Jerusalem and wipe her off the map. They had waited a long time for this opportunity and, by merging their military might, were confident of victory. Jehoshaphat, the king, proclaimed a fast throughout Judah. In this way the people were placing their trust, not in themselves or in their own strength, but in God. They then assembled together, male and female, young and old, and prayed to God: **"And all Judah stood before the LORD, with their little ones, their wives, and their children."** (2 Chronicles 20:13) What a truly remarkable sight, a city stands on the brink of destruction and little children gather in the street with their parents and pray to God.

Jehoshaphat himself prayed as follows before the battle:

"Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chronicles 20:20)

When their little army went forth the following day to engage the enemy, they were led, not by generals or mighty men carrying banners, but by a priestly choir which sang, **"Praise the LORD; for his mercy endureth for ever."** Truly incredible.

When they arrived at the place where hostilities were due to commence, they found only a mass of dead bodies. Not one soldier in the opposing army, which could have numbered a half million or more, was left alive. In the course of the night and early morning they had turned on one another and launched into a senseless slaughter that wiped them all out. Not one escaped. It took the citizens of Judah three days to gather all the spoil, it was so great!

These episodes anticipate the methods that the LORD will use in the End Time to destroy the enemies of Israel. He will not allow the Antichrist to capture and retain Jerusalem. Literally millions will die in the surrounding territory as the Messiah, Christ Jesus, executes judgment on the Man of Sin and his countless legions.



Terms of Endearment

The name *Jerusalem* actually means "foundation of peace". It is the city of peace for the Prince of Peace.

The Word of God reveals just how precious it is in the sight of God by giving it dozens of endearing epithets. Indeed, until you see them listed one after another, it is hard to believe there are so many. We are all familiar with such titles as 'The City of David' and 'The Holy City', but there are many more, all of which deserve to be much better known. Here are just a few:

The Beloved City
The Faithful City
The Glorious Holy Mountain
The City Called by Thy Name
The Mountain of the LORD of Hosts
The Tabernacle of the Daughter of Zion
The House of the God of Jacob
The Throne of the LORD
Exceedingly Beautiful
The Excellency of Our Strength
The Lord's Footstool
The Perfection of Beauty
The City of the Great King
The LORD Our Righteousness

In all we reckon there are over eighty – see our compilation in **Appendix A**.

Abraham's "continuing city"

The author of the epistle to the Hebrews referred to Abraham and his faith in the promises of God. Interestingly, he mentioned that Abraham expected to find, presumably in the land of Canaan, a city built by God:

**"For he looked for a city which hath foundations,
whose builder and maker is God." (Hebrews 11:10)**

The great patriarch seemed to understand that God's plan would include the creation of a city in which the saints would live in perpetuity. The author of Hebrews went on to say:

**"For here have we no continuing city, but we seek one to come."
(Hebrews 13:14)**

This verse is telling us that Jerusalem, as it was then, was not a **"continuing city,"** a city that would continue into eternity. The **"one to come"**, however, will be eternal.

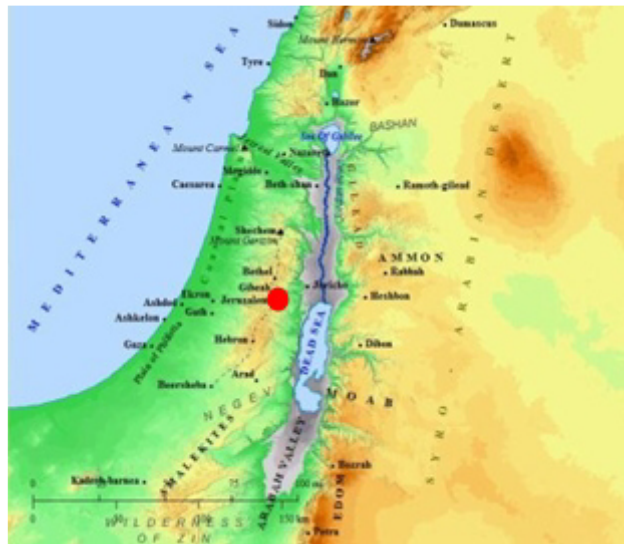
The Book of Revelation speaks of this eternal city, calling it the New Jerusalem, which will come down from heaven at the end of the Millennium. Thus Christ will rule on earth for a thousand years in the existing city of Jerusalem, which he will substantially restore and re-engineer at the start of his reign. However, it will be absorbed or superseded at the end of the age by the new Jerusalem which, as Abraham understood, would be a city built by God.

The Word of God also refers to this eternal city as **"the heavenly Jerusalem"** (Hebrews 12:22).

The apostle Paul spoke of this city, the heavenly Jerusalem, as our "mother" since, in eternity, it will be the glorious home of all who love Christ and have found freedom from bondage in the everlasting gospel:

**"But Jerusalem which is above is free, which is the mother of us all."
(Galatians 4:26)**

Elsewhere he refers to this same idea, not in terms of motherhood, but in terms of citizenship – **"For our citizenship (*politeuma*) is in heaven..."** (Philippians 3:20). Each and every one of the saints will be a permanent citizen of this glorious city, the heavenly Jerusalem.



We need to understand that this heavenly city will be a real physical city, not an ethereal domicile hovering above the earth. Its foundations will be real, physical foundations, and its walls real, physical walls. However, in a world without sin, the substance of each will exceed in purity and luminescence anything we have previously known.

The Lion of Judah

Christ will return to Israel when the church is complete and removed from the earth in the wonderful event known as the Rapture. He will not come as the Lamb, as he did in his first coming, but as the Lion who will roar from Zion:

"And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." (Amos 1:2)

"The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel 3:16-17)

The fury of Christ in defense of his people, the righteous remnant of Israel, will be terrifying to behold. In his wrath he will destroy entire armies. As Psalm 45, one of several Messianic Psalms, states [verse 4]: **"...and thy right hand shall teach thee terrible things."**

Christ is the right hand of the Father. He not only sits on His right hand but will serve as His right hand when the time comes to execute judgment in the earth:

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Psalm 110:5-6)

Christ will be performing three great tasks on the day he returns – saving his people, saving Jerusalem, and destroying the wicked. All mankind will see that he is truly jealous for Zion with a great jealousy:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isaiah 62:1)

" Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy." (Zechariah 1:14)

"Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury." (Zechariah 8:2)



CONCLUSION

The wicked of the world want Jerusalem. Satan has put it in the hearts of his servants to despise the Jewish people and their presence in Israel. He wants to separate them from their holy city and take ownership of it for himself.

In doing this he is brazenly opposing the divine will, which emphatically states:

**"In Jerusalem shall my name be for ever."
(2 Chronicles 33:4)**

Our heavenly Father has chosen this city for His Son. He could annihilate Satan and his hoards at any time, but His holy plan involves bringing the greatest possible number to salvation. The church must be brought to completion, and the judgment of Israel must continue to the point where they recognize that they rejected His Son at his first coming. A great national repentance is yet to come.

Meanwhile, the Enemy is scheming in ways we barely understand, using every wile and trick that his brilliant mind can devise to secure absolute control over Jerusalem. The UN wants her. The Freemasons want her. The Vatican wants her. The Jesuits want her. The Muslims want her. The Arabs want her. And the overarching confederacy, the Illuminati, want her. But none will have her!

They will come incredibly close – from a human standpoint – but their moment of triumph will prove to be a tantalising illusion. The King of Kings will return with great suddenness and **"shake terribly the earth"**. The Branch will take his rightful place on the throne of David in Jerusalem and rule the world thereafter in righteousness and truth:

**"In that day shall the branch of the LORD be beautiful and glorious,
and the fruit of the earth shall be excellent and comely for them that
are escaped of Israel. And it shall come to pass, that he that is left in
Zion, and he that remaineth in Jerusalem, shall be called holy,
even every one that is written among the living in Jerusalem:"
– Isaiah 4:2-3**

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APPENDIX A

Names of Jerusalem

Many respected commentators recognize the following as
Biblical titles or epithets for the city of Jerusalem.

	NAME	First reference
1	Salem	Genesis 14:18
2	Lebanon	Deuteronomy 3:25 *
3	Jebusi	Joshua 18:16 and 28
4	The City of David	2 Samuel 5:7
5	Zion	2 Samuel 5:7
6	Mount Zion	2 Kings 19:31
7	The City of Judah	2 Chronicles 25:28
8	The Holy City	Nehemiah 11
9	The City of God	Psalms 46:4
10	The Holy Place of the Tabernacles of the Most High	Psalms 46:4
11	The City of Our God	Psalms 48:1
12	The Joy of the Whole Earth	Psalms 48:2
13	The City of the Great King	Psalms 48:2
14	The City of the LORD of Hosts	Psalms 48:8
15	The Perfection of Beauty	Psalms 50:2
16	The Hill where God Desires to Dwell	Psalms 68:16
17	The City of the LORD	Psalms 101:8
18	The Daughter of Zion	Isaiah 1:8
19	The City of Righteousness	Isaiah 1:26
20	The Faithful City	Isaiah 1:26
21	The House of the God of Jacob	Isaiah 2:3
22	The Mount of the Daughter of Zion	Isaiah 10:32
23	My Holy Mountain	Isaiah 11:9
24	The Mount of the Congregation	Isaiah 14:13
25	The Place of the Name of the LORD of Hosts	Isaiah 18:7
26	The Valley of Vision	Isaiah 22:1
27	Joyous City	Isaiah 22:2
28	The Daughter of My People	Isaiah 22:4
29	Ariel ("The Lion of God" or "The Hearth of God")	Isaiah 29:1
30	The City where David Dwelt	Isaiah 29:1
31	A Quiet Habitation	Isaiah 33:20
32	The City of Our Solemnities	Isaiah 33:20

33	A Tabernacle that Shall Not be Taken Down	Isaiah 33:20
34	The Forest of His Carmel	Isaiah 37:24
35	The Glory of Lebanon	Isaiah 60:13
36	The Place of My Sanctuary	Isaiah 60:13
37	The Place of My Feet	Isaiah 60:13
38	The Zion of the Holy One of Israel	Isaiah 60:14
39	Eternal Excellency	Isaiah 60:15
40	Joy of Many Generations	Isaiah 60:15
41	Salvation	Isaiah 60:18
42	Praise	Isaiah 60:18
43	Crown of Glory	Isaiah 62:3
44	Royal Diadem	Isaiah 62:3
45	Hephzibah ("My delight is in her")	Isaiah 62:4
46	Beulah ("Married")	Isaiah 62:4
47	Praise in the Earth	Isaiah 62:7
48	Sought Out	Isaiah 62:12
49	A City Not Forsaken	Isaiah 62:12
50	The Throne of the LORD	Jeremiah 3:17
51	The Name of the LORD	Jeremiah 3:17
52	The Virgin Daughter of My People	Jeremiah 14:17
53	The Virgin of Israel	Jeremiah 18:13
54	Inhabitant of the Valley	Jeremiah 21:13
55	Rock of the Plain	Jeremiah 21:13
56	Habitation of Justice	Jeremiah 31:23
57	Mountain of Holiness	Jeremiah 31:23
58	Holy Unto the LORD	Jeremiah 31:40
59	The LORD Our Righteousness	Jeremiah 33:16
60	Great Among the Nations	Lamentations 1:1
61	Princess Among the Provinces	Lamentations 1:1
62	The Beauty of Israel	Lamentations 2:1
63	The Lord's Footstool	Lamentations 2:1
64	The Tabernacle of the Daughter of Zion	Lamentations 2:4
65	The Beauty of His Ornament	Ezekiel 7:20
66	Exceedingly Beautiful	Ezekiel 16:13
67	The Mountain of the Height of Israel	Ezekiel 20:40
68	The Excellency of Your Strength	Ezekiel 24:21
69	The Desire of Your Eyes	Ezekiel 24:21
70	The Joy of Your Glory	Ezekiel 24:25

71	YHWH Shammah ("The Lord is There")	Ezekiel 48:35
72	Thy Holy Mountain	Daniel 9:16
73	The City Called by Thy Name	Daniel 9:18
74	The Glorious Holy Mountain	Daniel 11:45
75	The Gate of My People	Micah 1:9
76	The Mountain of the House of the LORD	Micah 4:1
77	The Stronghold of the Daughter of Zion	Micah 4:8
78	Tower of the Flock	Micah 4:8
79	The Rejoicing City	Zephaniah 2:15
80	City of Truth	Zechariah 8:3
81	The Mountain of the LORD of Hosts	Zechariah 8:3
82	The Beloved City	Revelation 20:9

* Lebanon – Zechariah 11:1, Habakkuk 2:17, Isaiah 37:24, Jeremiah 22:23, Ezekiel 17:3 and 22, and Deuteronomy 3:25.